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829 It may be said without fear of exaggeration that since the death of Engels, the master theoretician Lenin, and after Lenin, Stalin and other disciples of Lenin, have been the only Marxists who have advanced the Marxist theory and who have enriched it with new experience in the new conditions of the class struggle of the proletariat.*

828 This trend of thought, dictated by the determination to perpetuate themselves in power, led the Bolsheviks to reinterpret the philosophy of dialectical materialism and determinism. Contrary to early Socialistic doctrines the ruling Bolshevik faction
153 put forward the claim that by a correct manipulation of man's environment, his behavior and nature can be easily changed to suit predetermined objectives. The "unity of Marxist-Leninist theory and practice," the Bolsheviks say, enables them to know how and in what direction the events "ought to develop."

The Bolshevik design is, therefore, to develop a "new type of man" more amenable to submission and control. "We make tractors, but also want to make new men," they say, "since man can consciously change nature in the direction needed by him."*
● 827 Therefore the chromosome theory of heredity according to which heredity depends upon the genes which cannot be controlled, had to be denounced as heresy from the point of view of Marxism-Leninism.* Instead, the Michurin-Lysenko theory according to which environment determines heredity ("hereditary transmission of individual characteristics acquired by the organism under the conditions of its life") was proclaimed as "the only scientific principles." Thus since the physical environment becomes amenable to control, the hereditary characteristics of man could be planned in advance, according to these ideas.

Supported by such theories and encouraged by Party policies, some Soviet scientists advanced the claim to have been able to "conquer nature." They stated that they have shown the way how it is possible to produce "new species" under a planned change of environmental conditions.* Other Soviet scientists have initiated studies which are expected to lead to the "transformation of dead matter into living cells."* In like manner, the official endorsement of Pavlov's school in physiology has been prompted by the hope that studies of the functioning of the

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animal brain might lead to the knowledge of how to control the human brain.¹⁰

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Thus Marxian theory of dialectical materialism and determinism has been revised to allow the Bolshevik ruling hierarchy to control "matter" so as to affect events in a direction which seems to be most desirable from the point of view of the perpetuation of their regime. In the same manner the Marxian theory of "ideological superstructure" has been revised to suit Bolshevik needs. Morals and ethics, esthetics, character, thought and feelings are now to be planned in advance by an appropriate control of social surroundings and environmental influences in accordance with the decrees of the Central Committee of the Communist Party in Moscow. The Bolsheviks now say that "the best qualities in man are those that are planned beforehand and are inculcated into him."¹¹

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Contrary to earlier Marxian doctrines the Bolsheviks now state that even when social roots of certain habits or ideas are eliminated "men's minds lay behind social actuality."¹² They claim now that "Subjective factors play a decisive role in turning possibility into reality." It is therefore necessary to influence human minds and eradicate "tenacious survivals of the past,"¹³ by a planned and deliberate action even in a Socialistic society which is already transforming itself into a Communistic society.

The basic principle in this planned shaping of human thought and feeling is that human personality should be molded in a way which best suits the political needs of the Bolshevik hierarchy. Hence morals and ethics, literature and art, economic activities as well as private lives must be politicized. Just as earlier the Anarchists had subordinated ethics and morals to the need of the revolution, so now, according to Bolshevik philosophy, "that is moral which causes the Communist system to triumph."¹⁴ Morals and ethics depend upon the question of "our political needs"; they stem "from our requirements in the building of socialism."¹⁵ In the same manner the fundamental task of art and literature is said to consist in propagating "supreme devotion to the Soviet regime":